

THE WEEKLY GLEANER.

VOLUME II.

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The Weekly Gleaner,

A PERIODICAL DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

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All communications to be addressed to "EDITOR OF THE GLEANER."

ANSWERS TO CORRESPONDENTS.

INVESTIGATOR.—It was "Lully," that endeavored (about the period you mention) towards the end of the 12th century, to convert the Mahometans. The first time he received no injury; but in his second expedition, he was so roughly treated that he died while returning home.

INTERESTED.—We will insert it as your advertisement, but not in our editorial columns, for reasons that can more properly be given by a personal communication.

SAN DIEGO.—It is doubtless the 'Family Expositor,' (a work in 6 vols.) written by Dodridge, that you refer to. The volume containing his "Correspondence," was published long after his death.

FILMORE CITY.—We have scanned your "gleanings," and in due time will forward you a written reply.

PLACERVILLE.—The cause of your complaint is now obviated—is it not?

OLYMPIA.—"The reason why the descendants of Jacob were named Israelites was, that the Almighty would not have his chosen people called Jacobites," was made use of by the able but eccentric divine "Burgess," in one of his sermons during the last part of the 17th century. His piety and learning were alloyed by too much of humor and drollery. Can you forward the article? we would feel obliged.

T. R.; C. H.; E. G.—The solution of charade No. 15 is correct.

X. Y. Z.—The "same" is ready for you—we beg to decline its insertion.

MATTHIAS.—The article you mention, did not reach us—happy to hear from you again.

HAPPINESS.—Our paper is small, and if we were to fill a column with your "Views," it would be an encroachment—it will admit of being condensed fully one half which, if you permit, we will insert it, after so doing.

SUBSCRIBER.—Your complaint would have been attended to, had you dropped a line through the Post Office to our address.

LITTLE GIRL.—Certainly! we will insert it, if it fulfills and covers what you promise; be careful of the "measurement."

SACRAMENTO.—A reference to Gleaner vol. i: 29, will prove a better reply, than space could here afford.

ANGELS CAMP.—The missing numbers were forwarded to you last month—still we have yesterday forwarded by Express a duplicate set.

A. B. NEVADA.—The missing numbers (24, 31, and 32) were forwarded by mail, on the 12th of March.

INQUIRER.—The Druses are a singular people. They pretend to be descended from the Franks, and say that their ancestors came to Syria in the time of the Crusades; but that pretension seems not to have much basis to stand upon. The number of the Druses cannot be exactly determined. Probably there are not much less than two hundred thousand of them.

At the end of the sixteenth century, this people began to excite considerable attention in Europe, particularly on account of their religious notions, concerning which they maintain the utmost secrecy. Their sacred books, which were formerly concealed in the earth, contain doctrines which are a disgrace to human nature, to say the very least of them. Any layman, or person not connected with the priesthood, who might accidentally become acquainted with the contents of these books, was punished with death. Their doctrines are said to be a mixture of the Sadducees, the Samaritans, and the Mahometans. In former years, the Druses were governed by several sheiks, or lords; but one of them by the name of Ibrahim, contrived to make himself master of the whole nation, and in this way became very formidable to the Turks. The Druses reached the summit of their power in the beginning of the seventeenth century.

They are now dependent, in a measure, on the Turks; but they hold their old notions still, and live very much as they did hundreds of years ago, except that they maintain no public worship.

EXPERIMENTER.—*Woad* is prepared from the leaves of the *Isatis tinctoria*, a plant cultivated in Europe. Gay-Lussac, and others, consider it chemically as a species of indigo. It is prepared by grinding, and several processes of fermentation. Cloth dyed in woad liquor, is at first green, but turns blue on exposure to the air, in the same manner which takes place with indigo.

It is an old saying, that Truth lies in a well, but the misfortune is, that some men will use no chain to draw her up, but that which is so long that it is the labor of their life to finish it; or if they live to complete it, it might be that the first links are eaten up by rust, before the last are ready. Others, on the contrary, are so indolent, that they would attempt to draw up Truth without any chain, or by means of one that is too short. Both of these will miss their object. A wise man will provide a chain for this necessary purpose, that has not a link too much, nor a link too little, and on the first he will write "*ars longa*," and on the last, "*vita brevis*."

Heroines of Sacred History.

[CONTINUED FROM NO. 9, PAGE 2.]

The voice of mourning was heard over the vast dominions of Persia, when the king's cruel decree was known; the Jews fasted and wept, and "the city of Susa was perplexed." The Jewish people had lived so long among their conquerors, and demeaned themselves so well, that they had found favor in their eyes, and were bound to them by many ties of friendship and kindness. How then could they arise in cold blood and slay this innocent and forlorn people? But the king's decree could not be disputed, and all prepared to obey it. The despair of Mordecai was great. He rent his clothes, and putting on a garment of sack-cloth, covered his head with ashes, and placed himself before the king's gate uttering loud moans and lamentations.

The queen, meanwhile, was ignorant of all that was to befall her people, nor knew she of her uncle's distress, until informed of it by her maids and chamberlains, who beheld him as he mourned at the gate. Unable to divine the cause of his sorrow, she imagined it poverty, and sent him by a confidential attendant, an assortment of rich clothing, which she requested he would substitute for the black goat's hair robe and rose girdle which he wore. He refused this, but related to Hatach all Haman had devised against the Jews, and sent by him a copy of the king's decree to the queen. He implored his niece, if she would save her people, to sue to the king for mercy. The lovely Esther was much distressed at this news, and knew not how to obey her uncle's request, for she knew it was death for any one to enter the king's presence uncalled, and thirty days passed since she had been sent for. How, then, could she see him to implore mercy. This she caused Hatach to report to Mordecai, who wrote in reply these words:

"Think not thy life is endangered solely by entering the king's presence. Remember, thou art a Jewess, a secret of which Haman is possessed, and which his hatred to me and my nation will induce him to reveal to the king. Then hope not, by holding thy peace to escape. Thou and thy father's house will be destroyed. Fear not Esther! God hath sent thee to the kingdom at this time that thou mightest be a deliverance to Israel!"

Esther hesitated no longer, but resolved to offer her life as a sacrifice to her country. She would brave the king's laws and perhaps fall a victim to his anger; but she should have made an effort to save Judah from destruction, and, her duty alone, she could die in peace. She returned this answer to her uncle:

"Go, gather together all the Jews that are at present in Susa, and fast ye for me. Eat not, nor drink for three days, night nor day. I and my maidens will also fast, and then I will go to the king, which is against the law, and if I perish—I perish." The unhappy queen laid aside her royal apparel, and clothed herself in robes of mourning, entered her closet and uttered the following prayer:

"Oh! Lord God of Israel! thou only art our king—help me, a desolate woman, who has no helper but thee—it satisfiest not our enemies that we are in bitter captivity, but they have stricken hands with their idols, that they will abolish the faith that thou hast ordained, and destroy thy people, and stop the mouths of them that praise thee, and quench the glory of thy house and thy altar! Give me wise speech in my mouth before the lion, turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him. Thou knowest all things oh, Lord: thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised—that I detest the sign of my high estate which is upon my head, and that I have not esteemed the king's feast, nor drank of wine-offerings—neither hath thy

maid any joy since the day that I was brought hither—but in thee, oh, Lord of Abraham! Then hear the voice of the forlorn, and deliver us out of the hand of the mischievous! Amen

Three days did the sons of Israel in Susa fast and pray to God to avert the calamity, and to soften the heart of Artaxerxes, that the queen might find favor in his eyes. On the fourth day, Mordecai directed his steps to the palace. It was yet early, and the palace gates were not open. Weary and faint with three days of fasting and of woe, he threw himself upon the ground and, concealed by the pillows of the gate, indulged in mournful meditation and prayer.

"Oh, Lord, King Almighty!" he prayed; "the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee. Thou knowest all things, and thou knowest, Lord, that it was neither in contempt, nor pride, nor for any desire of glory, that I did not bow down to proud Haman; for I could not have been content with good will for the salvation of Israel, to kiss the soles of his feet. I refused this, that I might not prefer the glory of man above the glory of God; neither will I worship any but thee, oh, God! And now, oh, Lord, our King! spare thy people! for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance that hath been thine from the beginning. Hear my prayer, and turn our sorrow into joy, that we may praise thy name, Amen!"

The meditations of Mordecai were interrupted by the arrival of two persons, whom he recognized as Bigthana and Teresh, two chamberlains of the court. They seated themselves near to Mordecai, and entered into conversation without perceiving him.

"Of all the villainous deeds which our employer, Haman, has been guilty," said Bigthana; "this murder of the Jews and the innocent queen are the worst."

"Let them die!" said Teresh, gloomily; "they are Jews and deserve death!"

"I care not much for the Jews," replied Bigthana; "but it does seem a pity this gentle creature should be massacred; however, I am sure the king will prevent it."

"His leave will not be asked," said Teresh, with a sneer. "In the confusion of the day, it is my province to see she shares the fate of her people. Haman hopes to excuse himself to the king afterwards, and even place Vashti upon the throne."

"But if he should not be pardoned?"

"Then the king dies. It is for this purpose I sought thee at thy house, and gave that vial. Three drops in the king's cap, and Haman is king. I believe, however, that is the fate reserved for him at every issue of this affair."

"What a needless waste of life. Haman will never be king: think you our princes will suffer a stranger like the vile Haman upon the throne?"

"He takes care of that. The Macedonians, who are ravaging the nations around, are his countrymen, and as a last resource he will call them to his assistance."

The guards arrived to open the gates, and the dark conspirators passed through. Their career of guilt had now, however, drawn to a close; Mordecai, who had overheard all, denounced them to the soldiers as plotters against the king's life, and they were speedily loaded with chains, and cast into a dungeon to await the pleasure of the king. An account of this event was dispatched to Esther by Mordecai, who sent a relation of it to the king, but he, satisfied the men were in his power, gave no heed to the particulars of the plot—as, at present, his mind was occupied with recent accounts of the rapid advance of the Greek troops towards his dominions.

The day arrived which was to decide the fate of the captive Jews. Queen Esther, willing to risk her life for the hope of saving her people

prepared to enter the king's apartments uncalled. If he were wroth, her instant death would follow; but if he felt inclined to grant the boon she came to ask, he would stretch forth his sceptre in token she might approach and present her petition. The queen's gentle spirit shrank from her enterprise; but once more resorting to her closet in prayer, she came forth strong in the Lord. The queen and her maidens were arrayed in the costliest robes. Esther, in memory of her early days, frequently mixed a little of Hebrew costume with that of her conquerors. Upon this momentous occasion, she had studied in her attire to make herself appear at the best advantage. A dress of snow-white woolen stuff of Damascus, woven with threads of gold and bordered with the same, reached nearly to her feet, just displaying her loose Persian trowsers of light rosette silk; the royal tiara, or turban of twisted silk and gold, bound down her dark flowing locks, while the queenly mantle of purple velvet, having around it a deep embroidery of pearls, fell from her shoulders and lay in heavy masses behind her. Radiant with beauty, and smiling cheerfully, although her heart was heavy, Queen Esther, followed by a train of lovely maidens, entered the forbidden courts of the king.

Artaxerxes was sitting upon his ivory throne, glittering with gold and jewels. He wore the royal robe of Persia, purple, with stripes of silver. A tiara of the same was surrounded with a diadem of priceless gems, while his scarlet tunic was one brilliant mass of jewels and gold. Artaxerxes was considered the handsomest man of his time, and now, surrounded by his nobles, attired in crimson and blue, the favorite colors of Persia—in a magnificent saloon of marble, inlaid with ivory, and hung with cloth of gold tissue—his throne overshadowed with an immense plane-tree wrought in gold; he presented a glorious spectacle.

Queen Esther and her train entered the saloon. When King Artaxerxes beheld his present queen, unawed by the fate of her predecessor, thus daring to set his laws at defiance by boldly coming unbidden into his presence, his wrath was aroused, and he turned towards her a countenance flaming with anger. At this sight, the heart of the gentle queen sunk within her, and she fell fainting into the arms of her maidens. The princesses and assembled nobles looked upon the scene with silent sympathy; for the lovely Esther was a general favorite in the court, and they would have knelt and pleaded for her if they dared. As the king gazed upon her, his heart softened, for he loved his gentle queen, and the Lord so wrought upon him by means of her beauty, that his heart was changed.

While each eye was watching him with intense interest, he stretched out his golden sceptre towards her. In a mild voice he said, "What wouldst thou, Queen Esther? Come near—look upon me as a brother and be of good cheer!"

Tears of joy were in every eye, and smiles upon every face when the king pronounced these words. The queen, reviving with an effort, advanced and touched the sceptre.

Moved by her loveliness, and her distress, Artaxerxes descended from his throne, and embracing her, bade her be comforted, and speak freely her mind, and he would grant her request, were it half his kingdom. "I humbly thank my lord for this favor," said the queen. "When I entered, and beheld the king's terrible majesty, I thought to see an avenging angel before me, and my heart was troubled within me."

"Thou shalt not die, Esther, although our commandment is not regarded, but speak thy request and it shall be granted."

"If it seemeth good to the king, let my lord come to my banquet to-morrow and bring with him the Lord Haman, where I will demand my boon, which is of great importance, touching even my life." The king promised to be there, and Queen Esther, with a glad and grateful heart, withdrew.

Great was the pride of Haman then! He was invited to feast with the king and queen; he, a stranger and adventurer, had arrived at the high honor of being the guest of the queen, at her own request—an honor she had not conferred on any of the princes and nobles of the court. Infatuated with vanity and triumph, Haman looked forward to a course of honors and prosperity. Alas for thee, Haman! Thy fabric of happiness is bravely built, there lacketh not costly stone, nor gilding, nor devise of cunning workman; but when the sky is clearest, and the sun shineth brightly, and thou seest, then suddenly shall it fall, and bury thee in its ruin!

Joy in his eye, and exultation in his step, Haman was passing from the palace, to give orders for new and sumptuous attire for the banquet, when, behold! there, in the king's gate sat Mordecai, who, when the others around kissed the dust at his feet, stood erect, unmoved! What a check to all his greatness! what a spectre in his path to remind him of his mortality! With a groan of anguish he fled to his own house. Zeresh, his wife, gazed aghast at his sudden entrance, and apparent destruction. Pale as marble, his eyes burned fiercely, and tearing his beard, he paced the room in violent agitation. Zeresh and Vashti

gazed in affright upon him, but to all his wife's soothing words and anxious inquiries, he replied by bitter curses upon Mordecai and the Jews.

[TO BE CONCLUDED NEXT WEEK.]

Nutritious Matter.

The following is the proportion of nutritious matter and water in each of the substances named. It is copied from a useful little book entitled, "Economy of Food; or What Shall We Eat?"

Lbs. Sub.	Lbs. Nut. Mat.	Lbs. Wat.
100 Wheat Flour	90	10
100 Corn Meal	91	9
100 Rice	86	14
100 Barley Meal	88	12
100 Rye Flour	79	21
100 Oatmeal	75	25
100 Potatoes	22	77
100 White Beans	95	5
100 Carrots	10	90
100 Turnips	4½	95½
100 Cabbage	74	92
100 Beets	15	85
100 Strawberries	10	90
100 Pears	16	84
100 Apples	19	84
100 Cherries	25	75
100 Plums	29	71
100 Apricots	26	74
100 Peaches	20	80
100 Grapes	26	73
100 Melons	3	97
100 Cucumbers	2½	97

Meats, generally, about three-fourths water—and milk, as it comes from the cow, over ninety per cent. How is it, then, as it comes from the milkmen?

CONTENTS OF DEAD LETTERS.—The number of dead letters containing articles of value other than money, registered and sent out for delivery to the owners during the six months ending December 31, 1857, was 4,364, the contents of which were as follows: bills of exchange, drafts and letters of credit, bonds, notes, orders, checks and treasury warrants, certificates of deposite, accounts and receipts, which, computed at their nominal value, amounted to \$1,460,685.58. Also 807 deeds and land titles; 72 articles of agreement and policies of insurance; 42 certificates of stock; 142 pension papers and land warrants; 512 miscellaneous articles, and 120 daguerreotypes.

Nearly all of the above letters with their contents, have been delivered to their proper owners. A very large portion of the dead letters reach the dead letter office through the fault of the writer—either on account of misdirection, illegible writing or neglect to pay the postage.

"Sir," said a barber to an attorney who was passing his door, "will you tell me if this is a good seven shilling piece?" The lawyer, pronouncing the piece good, deposited it in his pocket, adding, with great gravity, "If you'll send your lad to my office, I'll return the four-pence."

A beautiful young lady having called out an ugly gentleman to dance with her, he was astonished at the condescension; and believing that she was in love with him, in a very pressing manner desired to know why she had selected him from the rest of the company. "Because, sir" replied the lady, "my husband commanded me to select such a partner as should not give him cause for jealousy."

A captain in the navy, meeting a friend as he landed at Portsmouth Point, boasted that he had left his whole ship's company the happiest fellows in the world. "How so?" asked his friend. "Why, I have just flogged seventeen, and they are happy it is over; and all the rest are happy that they have escaped."

Swift's Stella, in her last illness, being visited by her physician, he said, "Madam, I hope we shall soon get you up the hill again." "Ah," said she, "I am afraid, before I get to the top of the hill, I shall be out of breath."

"Suppose you were lost in a fog," said Lord C. to his noble relative, the Machioness—"what are you most likely to be?" "Mist, of course," replied her ladyship.

RIGHT.—Every child in New Hampshire that could read, and that was destitute of the New Testament, was supplied with a copy during the past year by the Bible Society. This is preferable philanthropy to "placing flannel shirts and fine-toothed combs in the hands of the new-born Niggers in Africa."

Singular Delusion.

Of the delusions incident to ill health, old age, or mental aberration, many are so wild and grotesque, as to produce laughter rather than pain—however painful in their associations. In one that we find recorded in the papers, there can be no feeling of levity intermingled. It led to the self-destruction of a female inhabiting a district in Silesia. She had reached the age of a hundred years. All her family having been successively conveyed to the tomb, she labored under the idea that God had forgotten to call her out of the world!

What a picture of solitariness, desolation and despair! How fearful!—The real afflictions of long life, the loss of friends, the lingering pangs of disease, the stings of unrequited love, the mockeries of hope, the treachery of all that seemed faithful—the very agonies of a disturbed conscience—all these shrink up to nothing, compared with the lonely horror of that idea. To be—and not to be; to live—and not to die. To be the Forgotten One! Poetry has nothing so terrible as this in its images of deathlessness; the doom of an endless existence on earth, willed by destiny, from which there is no escape—the eye of the dread Ordainer of it still watching its progress and fulfillment, as century after century rolls by—this is feeble in its appeal to the imagination, in contrast with a desertion so inexpressibly hopeless and desolate. And natural seems the growth of the delusion;—friend after friend dies, all that was loved in life is borne from it into death—and one alone, of all the circle, lives on even into another century, counting days as years, *forgotten* to be called! A noble page in poetry might well be reserved for the history of this poor Sorrows and Suicide.

RETENTIVE MEMORIES.—Mithridates, king of Pontus, knew each one of his eighty thousand soldiers by his right name.

Seneca was able to rehearse two thousand words, which were given to him, in the same order.

Hortensius kept in his memory all the prices paid on a day of auction.

Hugo Grotius, on being present at a review of some regiments in France, recited all the names of the single soldiers which were there called up.

Justus Lipsius ventured to rehearse the works of Tacitus from the first word to the last, forward and backward, even when somebody was standing before him with a drawn dagger to pierce him at the very moment he had forgotten but an only word.

FACTS IN HUMAN HISTORY.—The number of languages spoken is 3,064. The number of men is about equal to the number of women. The average of human life is 33 years. One quarter die before the age of seven. One half before the age of seventeen. To every 1000 persons, one only reaches the age of 100 years. To every 100 only six reaches the age of 65: and not more than one in 500 reaches the age of 80 years. There are on the earth 1,000,000,000 of inhabitants. Of these 33,233,333 die every year; 91,823 die every day—7,780 every hour, and 60 every minute—or one for every second.

Politeness.

ADVANTAGES OF FEMALE CONVERSATION.

Talk to women, talk to women as much as you can. This is the best school. This is the way to gain fluency, because you need not care what you say, and had better not be sensible. They, too, will rally you on many points, and, as they are women, you will not be offended. Nothing is of so much importance, and of so much use, to a young man entering life, as to be well critiqued by women. It is impossible to get rid of those thousand bad habits which we pick up in boyhood without this supervision!—Unfortunately you may have no sisters. But never be offended if a woman rally you. Encourage her. Otherwise you will never be free from your awkwardness, or any little oddities, and certainly never learn to dress.

PRESENTS.

A gentleman should, by no means offer a costly gift to a lady. It places her in a very embarrassing situation, as she is

thus reduced to the alternative of refusing it outright, or incurring a heavy obligation. Nor is it strictly proper for a gentleman to offer a young lady to whom he is not engaged to be married, any ornament which is intended to be worn on the person. Even after engagement, a young lady of strict delicacy is not fond of receiving such marks of attention; and a gentleman who reflects a moment on this subject will require no ghost to tell him the reasons.

PERSONS in official situations, or those whose time is particularly valuable to them, should never be kept waiting; and in keeping appointment with such persons, it is better to be a little before than a little after the time.

Chesterfield observed, "that a pleasing exterior is the best letter of introduction," and so it certainly is. The amiable Lavater has also judiciously remarked, "that those who bestow particular attention to dress, show the same love of order and regularity in their domestic affairs." "Young persons," he goes on to state, "who neglect their toilet, display in this very neglect, a want of order, a mind not adapted to the management of domestic concerns, little taste, and little amiableness. The girl who does not strive to please at fifteen, will be a disagreeable woman at twenty-five."

Hindoo Superstition.

The Rev. Dr. Doran, Church Missionary at Travancore, said:

In a journey through the peninsula of India, he saw one day a female about fifteen years of age lying dead on the threshold of her parents' door, and the body was yet warm. He asked what had occasioned the death of the girl, and learned that she had been bitten by a Cobra Capello, a snake whose bite generally produces death in twenty minutes. It had taken up its abode in the house, and had that day happened to creep out of its hole, and bit the deceased girl. He asked if the snake had been killed, on which the mother replied with a degree of horror in her countenance, that if this snake were killed, every other member of her family would die. The fact was, the snake had been worshipped as the household god!

The Life of the Leaf.

BY ROBERT HAMILTON.

Beauty hath left thee—come is decay!
To thy fresh green cheek—thou child of day!
Withered and wan is thy lovely form.
Toss'd on the wings of the winter storm,
Leaf of the forest-home—tell me, oh, tell !
How the blight of destruction thy beauty bestrafed!

From the depths of the earth my being I drew,
The sun warm'd my cheek, and the night's balmy dew
Lent its nectarine draughts to cherish my youth,
Till I flourished in beauty, and nature's sweet truth.

From a bud I burst forth to a child of the tree,
And waved in the breeze of bright liberty!

Neath my shade, hung the bird of the forest all free,
And happily humm'd the sweet honey bee;

O'er the deer of the wild wood, my covert hath hung,
And the hunter beneath me his bugle hath rung,

And the son of the forest, the savage in power!

Hath couch'd his brown form in the noon's fervid hour.

I was joyous and bright! life thrilled in my core,
As I waved my green flag in the thunderburst's roar!

The lightning, his arrows of death sweeping fire,
Passed by me all scathless. The pine burning pyre

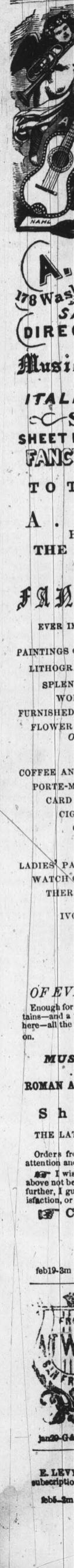
Hath round me in fury flash'd up to the sky,
Like the type of destruction in earth's closing eye.

Thus proud in my beauty—I knew not at last
Would come icy winter with death breathing blast.

He came in my pride—I shrunk 'neath his power,
And I dropp'd from the arms of the green leafy bower;

Thus blighted and seared is my once beauteous form,

Now a child of decay on the wings of the storm!



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Connecting, by way of the Panama Railroad, with the Steamers of the U. S. Mail Steamship Company at Aspinwall.

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The Splendid Steamship

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March 20, 1858, at 9 A. M.,

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The Weekly Gleaner,

FRIDAY, MARCH 19, 1858.

Our Eastern subscribers are politely requested to remit their subscriptions, at least for the first volume. If they have no other mode, they may enclose the amount in post stamps, in a registered letter, and deduct the postage.

Obligation of a Christian Sabbath.

NUMBER II.

We pass over the question whether the Sabbath was ordained at the creation, or whether it was a moral or ceremonial ordinance—a gratuitous distinction of which the apostles knew nothing, and which was invented by modern theologians to get over certain difficulties—though we may incidentally mention that Jesus considered the Sabbath a ceremonial ordinance, else he never could have said: “*The son of man is Lord also of the Sabbath.*”—Luke vi. 5; for a moral law is in its nature immutable. All this we can pass in silence: the point at issue here is not what the Jewish Sabbath was, but what Jesus and the apostles require their followers to make of it—it being to such only that the sincere Christian has to refer—and their decision is ultimate and independent of man and anterior documents, or the inherent benefit of the institution. A reference to the Apostolic writings will show, as we stated before, that they desired no observance of a Sabbath, and that all that can be brought in support of a Christian Sabbath is that the first Christians held meetings every day, but more solemn ones early on a Sunday morning, that they might not be disturbed in their ordinary pursuits during the day.

In conclusion of this, our first essay, we state that any Legislature that enacts a *Christian Sabbath* contravenes the apostolic principles and teachings. And we feel assured that the learned portion of the clergy will not conscientiously call the Sunday a Sabbath, though they may call it “*The Lord’s Day*.”

2. Those who forbid work, public or private, on Sundays, go beyond the Apostles, beyond the first Christians, beyond Constantine, and beyond the “golden-mouthed” Homer of the Christian Church, the Patriarch Chrysostomos. The atrocious Emperor who first (anno 300) decreed laws for the observance of “the venerable Day of the Sun,” (*venerabilis die Solis*) did it with the express exception in favor of agriculture; the edict reads: “Those who live in the country, however, may freely and without fault attend to the cultivation of their fields (since it often happens that no other day may be so suitable for sowing grain and planting the vine); lest with the loss of favorable opportunity, the commodities offered by Divine Providence should be destroyed.”—[Code Justin., lib. iii., lit. xii., sect. 2-3.]

And the patriarch (anno 360) concludes one of his Homilies by dismissing his audience to their respective ordinary occupations [Kitto sub *Lord’s day*.] From these few *anticipatory* instances, it must be obvious that those who legislate about a *Christian Sabbath*, are little acquainted with the principles of Christianity and the history of the Christian church.

3. Lastly; as there is no basis to act upon, what limits can legislatures set to it; we may see this year enacted a law requiring rest from labor, while the next, under even a more pious regime, the *pioneers* of California may be impelled by their constituents, to pass laws as did the *pilgrim fathers* in New England of which the reader will find curious specimens below.

We are prepared to substantiate the above positions by the proper authorities; but this article having already exceeded the length contemplated, we will only add at present the words of the greatest Christian historian and antiquarian, NEANDER:

“St. Paul expressly declares all sanctifying of certain seasons, as far as men deduced this from the Divine command, to be Jewish and unevangelical, and to be like returning to the slavery of the law, and to captivity to outward precepts.—Such was the opinion of the early Church. At first the Churches assembled daily for prayer in common, and for the public consideration of the Divine word, and the common celebration of the Lord’s supper and the *agape*.

“Just as the unevangelie made its appearance, when men supposed the existence of a separate caste of priests in the Church, which stood upon Divine right—when they forgot the common Christian priesthood in the consideration of this peculiar caste of priests, and when they introduced a contrast between secular and spiritual persons among Christians,—so also in this matter, the unevangelie appeared, when men supposed certain *days* distinguished from others and hallowed by Divine right—and when they introduced a distinction between holy and common days into the life of the Christians, and in this distinction forgot his calling to sanctify all days alike. The confusion between the Old and New Testament notions manifested itself here in the same manner, and at the same time, as that which relates to the priesthood.—

“The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the Apostles to establish a Divine command in this respect, far from the early Apostolic Church to transfer the laws of the *Sabbath* to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on the Sabbath as a sin.”—[Hist. of the Christ. Religion and Church, vol. i., sec. iii., 2 “c.”; or in Rose’s edition, Phila., 1843, page 185, Col.

We therefore deem it more wise and judicious to let the Church protect itself, and either drop the matter, while it can be done without compromise; or, at all events, not to enact any law on the ground of Sunday being a Sabbath.

Puritan Sunday Laws.

“Whoever shall profane the Lord’s day by doing unnecessary work, by unnecessary travelling, or by sports and recreation, he or they who so transgress, shall forfeit forty shillings, or be publicly whipped; but if it shall appear to have been done presumptuously, such person or persons shall be put to death, or otherwise severely punished at the discretion of the court.

“No one shall run on the Sabbath day or walk in his garden, or elsewhere except reverently to and from meeting.

“No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

“No woman shall kiss her child on the Sabbath or fasting day.

“If any man shall kiss his wife, or wife her husband, on the Lord’s day, the party in fault shall be punished at the discretion of the magistrates.”

Asiatic and European Jews.

THE DIFFERENCE BETWEEN ORTHODOXY AND REFORM.

In explanation of this caption which we find frequent occasion to use in our columns, we would state, that for ages the Jews of northern Europe lived secluded from the nations around them; the progress of civilization with its benefits and attending evils, very little affected or reflected upon Jewish life. Their religious opinions and existence continued from age to age without any material alteration, in fact just as they first imbibed them in Asia, about fifteen to eighteen hundred years ago, their whole sphere of ideas about God and religion is strictly Asiatic.

Subsequent to the second half of the last century, a new era dawned for Judaism; they then commenced to make

* See a tract entitled, the “Whole Doctrine of the Sabbath,” by J. W., page 31.

themselves acquainted with European literature, philosophy, the arts and sciences, and the consequence was much of the Asiatic element was eliminated as obsolete and untenable; many ideas formerly thought religious were, on comparison with those of Asia, found not to be Jewish but *heathen*; many observances were neglected on account of their lack of importance or applicability, or from want of zeal. In short the European mind wished to find expression for its religious ideas, in modern European form: and they called for Reform.

These two parties now known by the name of orthodox and reformers, [if their names are not merely adopted, but are borne by unfeigned sincerity] are in every respect identical. They believe in the same fundamental principles, the only difference in that the European Jews, i. e. the reformer views the Asiatic sphere of ideas with European eyes, and treats them accordingly; and as to observances, he neglects many symbolic religious performances, and satisfies himself with abstractions—here again we see Asia and Europe represented in the very midst of the nineteenth century. The Asiatic party looks at the European as heterodox, while in fact, the true reformer is strictly orthodox in opinion; for he merely, in religious observances, gives his abstract thoughts a concrete form under European symbols, while the orthodox imitates Asia, as he has done while inhabiting that country.

The most striking contrast in the use of their symbols is to be found in the Synagogue. Enter that of the orthodox, and you will see Asiatic furniture, gestures, usages, language and apparel; while in the European (reformed) synagogue you see European worship, hear European languages and ideas—and find European—coldness and disbelief, which, whatever association they may be able to raise in minds who have the key to their signification, remain a mere dumb-show to [by far] the greater portion of the descendants of Jacob.

The Observance of the Sabbath.

In this age of unbelief, we will not refer to a Bible for the necessity of setting aside some portion of our time to religious culture, we will not contend even for the day.

But as there are numbers who professedly allow the seventh day to be

the proper time for intellectual and moral culture, we are highly displeased that numbers of our people crowd the theatres on Friday night—a night that has, for ages, been such a source of domestic happiness and bliss to Israel—a night which during ages of darkness, afforded “light to Israel in all their dwellings.” We regret, that this night is now spent among the crowd in theatres. That there is scarcely heard the voice of *kiddush* (sanctification), or *berachah* (blessing) in our house, but that darkness reigns there (as in our souls); that the graceless house is deserted by its thoughtless inmates, and that the sons of Israel listen to the voice of the singer and the player. Will not there be gall in the end? What will you do in the last hour? Shall you wish to be carried to the show or the theatre? Or shall you wish them to be called to your bed-side, to sing and play you unto the region of death? “What will you do on the day of visitation?”

We will not here discuss the merit or demerit of Plays, Shows or Theatres, but is the Sabbath eve the time for frequenting them? Dare Israel, instead of *kiddush*, disgrace the name of Jacob in the eyes of the nations among whom they live? What opinion can the Christian

form of our piety, our sense of decorum, and moral tone, when he sees Jews frequent such places, on that more than on any other night? Ought not the fact that you never see there the *optimati*, the best of our people on that evening show you, that those places are not considered a resort for the best men on the best of days? Perhaps you plead in your favor the example of London and New-York? Do you wish to be classed among those cities who are to be found in these places on the sabbath eve? Have you ever seen there our wise, or learned, or truly respectable men?

There may (perhaps) be some plea for breaking the sabbath-day, by the business man; but to leave a home and visit such places for pleasure, for such an habitual act there can be no plea. The eve of the sabbath ought to be kept holy among us, though we had no Bible, no want of sanctification, no want of information: should not that evening be devoted to moral culture, if it were only from respect to our fathers, in regard to past ages, in remembrance of our childhood at home, and in consideration of the *eve of life*, when we shall all have to go to the final Sabbath (rest)?

It is one of the sins of our age that we are desirous of seeing removed, without considering that, though certain affairs are not in the best state, a change would only turn them to a worse, and another no less grievous error is that, instead of looking for happiness without; when nature has placed the sources within us, we neglect the comforts of our homes, to live in tumult abroad, thus we destroy the *ease of mind*, the *sacredness* of the family, and the *holiness* of our soul.

Genius is Virtue.

Every passion is eloquent: every man who is convinced, convinces: to draw tears, we must weep; it has been well said, “*enthusiasm is contagious*.”

Take an infant away from its mother; collect together all the orators in the world; then say—“Let the child die, and let us go to dinner:” listen to the mother: whence comes it, that she has excited moans, has caused you all to weep, so that you have repealed the sentence?

The eloquence of Cicero and the clemency of Caesar are spoken of as very wonderful. If Cicero had been the father of Ligurius, what would he have said? Nothing more simple.

And, in truth, there is a language which never deceives, which all men understand, and with which all men are gifted: it is the language of great passions as well as of great events: it is spoken in moments when all hearts respond to it, when Israel rises as one man.

What is eloquence? says Demosthenes; it is action, always action. But, in morals, as in physics, to make a motion, you must move yourself. How is this motion communicated? This is looking too high: it is sufficient that it is the fact. Do you wish to move? Be moved: cry and you will draw tears: it is a circle to which every thing carries us, and from whence you cannot depart. Indeed, we ask, of what use to us could be the power of communicating our thoughts, if we, like Cassandra, were denied the faculty of making ourselves believed? Which was the most triumphant moment of the Roman orator? When the tribunes of the people forbade him to speak. “Romans,” cried he, I swear that I have saved the republic!—and all the people stood up and cried, “We swear that he has told the truth!”

What we have said of eloquence, we may say of all the arts; for all the arts are the same language differently spoken.

The man who is brought up in the midst of laughter and joy, is like a wrestler who has been trained far from the scene of combat. To be a Hercules, one must have strangled servants in the cradle.

What is to exist? says Locke. It is to feel. Great men are those who have

felt much, lived few years, they Let us not be dead grow only in a re the city of tumu men: Sparta, one—Lycurgus; before his laws.

Thus we perceive arise in the midle motions: Homer roic ages of Gr triumphate: Os country; Dante, midst of the rene Corneille and R Fronde; and fining of the first bloody scaffold o

Admitting the principle of all arments make great acknowledge that more or less strong grades of genius, what things are citing the violent is of our desires but wishes more ed, even unto that by which a man life—like Caesar—a destructive crushes himself that if there exciting such a terminated spirit, which is esteem

Now, casting us consider if this this sublime deputed by the times and all pe arrived in a few truth, before vphers and the —genius is virt

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G. B. Morefield, Esq. William H. Macy, Esq.

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Policies issued and losses promptly settled at this Agency.

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BANKING, EXPRESS, &c.

**WELLS, FARGO & CO.,
NEW YORK AND CALIFORNIA
EXPRESS
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EXCHANGE COMPANY.**

CAPITAL, \$600,000.

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IN SUMS TO SUIT,
ON ALL THE CITIES OF THE
UNITED STATES AND CANADA,
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TO OREGON AND INTERMEDIATE POINTS ON THE NORTHERN

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TO SAN DIEGO AND INTERMEDIATE POINTS ON THE SOUTHERN
COAST, AND BY EVERY VESSEL FOR THE SANDWICH ISLANDS.N.B. FOR THE BETTER SECURITY OF OURSELVES AND THE
PUBLIC, AGENTS IN CALIFORNIA, OREGON AND WASHINGTON TERRITORIES,
ARE FURNISHED WITH "APPOINTMENTS," OR COMMISSIONS,
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LOUIS MCCLANE,
GENERAL AGENT FOR CALIFORNIA.

G.W. BELL, { SUPERINTENDENTS.

SAMUEL KNIGHT, { feb26-6m

THE FAMILY.

To a Sister on our first Separation.

H. TO P.

I miss the fond and mute caress,
My sister kind, and true,
Whose magic power to sooth and bless,
My infant sorrows knew.

I miss the tender sympathy,
The answering look and tone,
The clasping hand, the earnest eye,
That fondly met my own.

I mourn for thee! I mourn for thee!

In sunshine and in storm,
In dreams thy speaking face I see,
And clasp thy fragile form;

Fair summer wears her golden smile,
Earth is as full of glee,
But gone their witchery to beguile;

Alas, I mourn for thee!

I mourn for thee! I mourn for thee!

Ungratefully I mourn,
For loving friends encircle me,

And Hope is in its dawn;

All cloudless in her matin sky,

Lit by Affection's sun,
But one lone star still lingers nigh,

In vesture pale and wan—

Tis Memory, and while gleaming there,

Her tender glance I see,

I turn me from the vision fair,

To sigh and mourn for thee!

Heaven's Bond.

When two fond hearts are joined, love pledged
to love,

The Gods are witnesses. Whatever deed
Were sin in wife to husband, or reverse,
Is sin, by lover or by mistress done.
When once a maid her virgin troth had
plighted,

Though yet the nuptial torch be lighted not,
And binding vows be still unregistered,
The heart is wedded in the sight of Heaven!

Answer to Charade in No. 9.

No. 15.—Snow-ball [Snowball.]

Charade No. 16.

My first is always.
My second durable.
My whole without end.

CHARADE NO. 17.

My first makes time.
My second spends it.
My whole tells it.

Anecdote of a Monkey

Some strolling showmen had occasion to pass an unfrequented road near Stonim, a town in Lithuania, with a monkey, who was very tame and intelligent. The travelers were attacked by a band of robbers, and were murdered. The monkey, after the murder and the interment of the bodies, remained on a tree which he had climbed for safety. A gentleman not long after passed that way, and the monkey, as soon as the carriage drove up, commenced a most dismal yell. The gentleman, amazed at so unusual a noise, ordered the driver to stop. He alighted, and was still more surprised when he saw the monkey come down from the tree, and run toward him. When he reached the spot where the gentleman stood, he began to lick his feet, and by other gestures, seemed to intimate that he had something important to communicate. He led the way a short distance, and the gentleman followed. As soon as they came to a particular spot, the animal rent the air with the most piteous cries. Then, taking up some of the branches he began to scratch the earth, and throw it up with all his might. The gentleman seeing this, ordered his servant to go to work, and remove the earth. He did so, to the depth of a few inches, and soon the mystery was solved, and the dead bodies were presented to view.—Selected.

Those who drink away their estates, drink the tears of their widows and the very blood of their impoverished children.

How a Boy's Wit saved Him.

Dr. Busby, the famous schoolmaster, was a severe but not an ill-natured man. It is related of him, and one of his scholars, that during the Doctor's absence from his study, the boy found some plums and being moved by lickerishness, began to eat some. First, however, he waggishly cried out, "I publish the bans of matrimony between these plums and my mouth; if any here present know just cause or impediment why they should not be united, let him declare it, or hereafter hold his peace."

The Doctor had overheard the proclamation, but said nothing till the next morning, when, causing the boy to be "brought up" and disposed of for punishment, he grasped that well known instrument, and said, "I publish the bans of matrimony between this rod and this boy; if any one knows just cause or impediment why they should not be united, let him declare it, or hereafter hold his peace."

The boy himself called out, "I forbid the bans!"

"For what cause?" asked the Dr.

"Because the parties are not agreed," said the boy.

The Dr. enjoyed the validity of the objection urged by the boy's wit, and the ceremony was not performed.

"I HOPE IT WILL NOT RAIN TO-MORROW!" This wish is expressed by the "thousand and one" children who expect to enjoy the Matinee Musical at 2 P. M., to-morrow, at Musical Hall. Admission 25 cents. Doors open 1 o'clock, P. M.

CHESS TOURNAMENT.—On the 22d inst., this interesting affair will commence, and the least we promise is that it will prove well worth the entrance fee (\$5 50) to any one who has a taste for Chess. We shall note its progress from time to time.

We beg leave to call the attention to the advertisement of S. Levi, at No. 5 Washington Market—who is prepared to furnish Kosher Choice Meats Smoked and Collared Beef, Tongues &c. for the ensuing Pesach—and to the one that is headed SHRUB and Native Wine-Vinegar which are prepared for the above Festival, and put up in lots to suit the Dealer or the Family, by H. Isaacs corner Battery and Sacramento streets.

mar19 2w*

BIRTHS.

In this city, on the 9th inst., the wife of Mr. David Bush of a daughter.

In this city, March 11, the wife of Julius Bornstein of a son.

In Jackson, on the 12th inst., the wife of Mr. John Levinski of a daughter.

MARRIED.

In Stockton, by Mr. Wineberg, Mr. Abraham Isaacs to Miss Hannah Paris—both early residents of Stockton.

SPECIAL NOTICES.

Acknowledgment.

The "Ball Committee" of the First Hebrew Benevolent Society beg to acknowledge, with thanks, the check from J. W. Tucker-Esq., "as a donation in aid of its charitable objects." Also, donations from the Alta California, Bulletin, Morning Call and California Democrat.

S. SOLOMONS, Chairman.

H. Y. M. L. A.

The Sixth Semi-Annual Meeting of this Association will be held at the Rooms, April 4th, 1 P. M., at which time the Election of Officers for the ensuing term will take place.

Members in arrears are notified to settle, otherwise they will be dealt with in strict conformity to the Resolution, passed at the commencement of the term.

D. COHN, Sec., pro tem.

A Special Meeting of the Board of Trustees is hereby convened for Tuesday Evening next, to take immediate action upon the delinquency of the books, &c., of the Recording Secretary.

mar19-td S. SOLOMONS, President.

First Hebrew Benevolent Society.

The "Committee on Ball" will meet at the Rooms, on Sunday next, at 12 M. A full attendance is desired.

By request of Chairman.

A. HOFFMAN, Sec.

Information Wanted.

Of JACOB LIBSCHUTZ, of Wolkowitz, Russia. He lived sometime in Pittsburgh, Pa., St. Louis, Mo., and New Orleans. He arrived in S. Francisco in 1853, and lodged for a while with the Shochat. Afterwards he went to Sacramento and Placerville, where, according to his letters, he was engaged in the Daguerrean business from 1854 to 1856. We learn he left Placerville about four months ago for Yankee Jim's. Any information respecting him will be thankfully received at this office.

mar19-1m

NEW ADVERTISEMENTS.

Opening of Spring Goods

SIMON & BOHM'S,
69 Sacramento street.

LAWNS—Paraf, Javal Freres & Co.'s manufacture; PRINTS, Jaconets—Dollfus Mieg & Co.'s manufacture; Printed Linens and Linen Lawns, Brillantes, Organza; Bareges, Calicos, Chambrays, Prints, Tickings, Stripes; Checks, Bleached Shirtings, Fine and Heavy Brown Sheetings. All of which we offer to the trade at the lowest market prices.

feb26 G.M.

A. MILATOVICH,

TAILOR & DRAPER,
Sacramento-st, 2 doors below Kearny, South Side.

N. B. Those who favor me may depend upon neatness, durability and despatch.

mar19-3m

Private Boarding.

122 Commercial Street.

The undersigned is prepared to accommodate her friends with suitable BOARDING AND LODGING.

N. B. Thankful for the patronage of the past she hopes, by her endeavors and attention to the comfort of her Boarders to merit a continuance for the future.

mar19-1f

MRS. STODOLE.

מַצּוֹת

Mrs. STODOLE is prepared to accommodate those desirous of observing strictly the week of Passover, on reasonable terms.

mar19-2w

Notice.

The Members and Friends of the Congregation Sherith Israel are notified that they can be supplied with **מַצּוֹת** for the ensuing **פסח** at the Bakery in California-street, between Kearny and Dupont. The said Matzoth are made strictly according to our Jewish Law, as reported by the undersigned Committee, appointed for that purpose by the Congregation.

שָׁאָרִית יִשְׂרָאֵל

REV. H. A. HENRY,
A. B. EPHRAIM,
O. MYER,
Committee.

San Francisco, March 12, 1858.

Boarding for Passover.

The undersigned will be prepared to accommodate a limited number of Day Boarders during PESACH week, at the usual terms.

MRS. S. L. MOISE,
18 Sansome-street.

מַצּוֹת עַל פֶּסַח

STAR BAKERY,

No. 183 California Street.

Notwithstanding the latitudinarianism of the age, there are numbers who, being scrupulous in observing ceremonies, wish to know their **מַצּוֹת** prepared with that scrupulousness which custom and a strict rabbiniism prescribe. To those the Proprietors of the STAR BAKERY, 183 California-street, (above Kearny,) respectfully recommend themselves as in every respect habitual strict observers of rabbiniism and its regulations, on all occasions, in hopes that the stricter observers will not fail to take this fact into consideration, and oblige them with their custom.

The prices are those of other Matzoth Bakeries in this city.

Orders from City and Country customers will most punctually be attended to.

Address "Proprietors of the Star Bakery, 183 California-street, San Francisco."

mar12

THOMAS YOUNG,

Importer, Wholesale and Retail Dealer in
Furs, Cloaks, Bonnets,

Ribbons, Flowers, Parasols, &c., &c.,

No. 165 Clay-street, (above Montgomery-street.)

SAN FRANCISCO. mar12-3m

HAAS & ROSENFIELD,

Wholesale Dealers in
Yankee Notions, Fancy Goods, Playing Cards, Cutlery, Perfumery, Gold Dust Bags, Gent's Furnishing Goods, &c.,

No. 86 California-street, between Sansome and Battery,

Constantly on hand an assortment of Hart's, Cohen's,

Dougherty's, Crohore's and Fisk's Playing Cards.

S. HAAS. J. ROSENFIELD.

feb26 G.M.

Shrub and Rum

FOR PASSOVER.

Just received per ship "Hildesheim," from Glasgow, the above articles imported expressly for Passover. Also on hand Native WIN' VINEGAR, which I have prepared expressly for that period. For sale wholesale and retail, corner Sacramento and Battery streets.

HENRY J. ISAACS.

נַרְאָסְעָרִים עַל פֶּסַח

Groceries for Pesah.

Washington GROCERY,

No. 137 Washington Street.

This well-known Grocery Establishment has on hand every variety of Groceries for Pesah all of the best qualities, and at prices that will commend them to the economy of every housekeeper.

RAISINS OF A SUPERIOR QUALITY.

Please call at 137 Washington-st.

mar12-2w

VOLUME 1
Ch. W
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RELIGION, EDUCATION,
JEWISH ANTIQUITIES,
AND OTHER SUBJECTS
JULY 1858
EDITION 1
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Double the above rate
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TO CORRESPONDENTS
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numbers missing will be forward
will be forwarded
QUERIST.—The
els in Africa, India, &c.
SCHOOL GIRL.—
to an older girl
injudicious to publish
DISPUTANT.—Your
is correct. Each
twelve peers will be
stitutionally correct
less have the
being one of the
ciety, and, as
stands deserve
W. J. S.—"I have
seen on tombstones
first used by
denoting the
They are to be
principal doorways
and are said to be
the Saint after
which time they
commonly inter
have had assign
ifications: Jesus
sus, the Savior
"In Him is Life."
PLACERVILLE.—
we might have
the personal life
SCOTT'S BAR.—
forwarded by
POVERTY has
appearances. It
and often in extreme
very great part
indigence from
selves by tempo
is lost contrivin